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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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NO COMPULSORY COMMUNISM.

IT is natural for people to assume that the discovery of an important truth carries with it the right of enforcing its acceptance. This was the doctrine of Mahomet, Philip II, and of all who in the past preached with the sword, and is the doctrine of intolerance every-where. It is not at the present time a popular doctrine, and would doubtless be discarded by Socialists generally. For our part, we regard compulsory Communism as an absurdity. Still it is not without advocates even among Socialists, and especially in certain French schools. What is Proudhon's doctrine that private property is wrong but a doctrine of compulsory Communism? He would make personal ownership a crime against Society, and so compel a man to hold his property in common with others. A modified form of this doctrine is held by some extreme Trade-Unionists and Labor Reformers. Go among them, and you will hear denunciations of the well-to-do classes which are based on the assumption that these have no right to their accumulations and ought to share them with those less prudent or less fortunate. But whatever may be our duties in respect to "bearing one another's burdens," they should not be crowded to the extreme of compulsory Communism. That cannot be a true principle. If it were it would cover every thing; but carry it up into the higher conditions of life, and it becomes an absurdity and an impossibility. You can not have compulsory Communism of hearts and of life. Communism in these things without spiritual unity and absolute agreement, if it were possible, would be worse than nothing. The principle of compulsion is therefore seen to have no legitimate place in Communism. It had none in that first great example of Communism recorded in the Acts. Those who believed came together voluntarily and "had all things common;" there was no compulsion. This appears from the account of Peter's dealings with Ananias and Sapphira. He acknowledged their right to private ownership, and only upbraided them because they lied in keeping back a part of the price of the land. "While it remained was it not thine own? and after it was sold was it not in thine own power?"

A second discrimination that must be made on this subject is, that true Communism is not a *leveling* institution. Compulsory Communism would bring all down to the same level—give all the same privileges and the same rewards. True Communism makes room for the Scriptural doctrine that "every man shall be rewarded according to his works." It furnishes all with the conditions of complete development, but it can not insure *equal* development in all cases, and does not try to reward all alike without reference to their degrees of development. It would be as reasonable to insist that all parts of the human body should receive the same amount of nourishment, as that every member of a Community should receive the same reward. Suppose it were possible to convey to one of the toes the same amount of nourishment that goes to the head, it would create disease and produce a useless monstrosity. All that can be wisely desired is, that every part of the human body and every member of a social organization shall receive all it needs for its best development and greatest usefulness. And that will lead to results quite different from the leveling principle. If we go back again for illustration to the Pentecostal Community we see that while there was Community of goods, still "distribution was made unto every man *according as he had need*," and some had a great deal more to do with the work of distribution and with the general management than others, and deservedly so. These were apostles and deacons.

We must further consider that supposing it were possible to make all fare exactly alike in respect to such things as money, food, and clothing, educational facilities, etc., still there are more important things in respect to which it is not possible that there should be any such uniformity. There can be no leveling law which will give one man the same confidence and love which another inspires. Such matters are controlled by principles which do not come within the scope of any rule of equality. So, too, the great principle of Stirpiculture (which is likely to find its best field of application in Communism) is directly opposed to the leveling principle of treating all alike without reference to their merits; its fundamental idea is that of selection—"breeding from the best."

Look sharply into the matter, and you will discover that the leveling principle is also a compulsory principle. This becomes most apparent in considering its application to the higher interests of Communism. Thus, if a member of a Community should insist on taking his turn as ruler, it is obvious that in carrying his point he might put the great majority of the members under great compulsion.

Communism is in one view only a higher form of coöperation. The *Graphic* points out the advantages which would result to the poorest people from clubbing together in their purchases of coal and mutton. Communists have found out there are still greater advantages in combining all the interests of life; but they do it with the expectation that "every man will be rewarded according to his works." It is only a superior application of the joint-stock principle. It will require new machinery for its distribution of awards, but that will be developed in due time.

In Communism which discards all compulsion we see possibilities of the perfect harmony of subordination and individual liberty. There must be subordination to the fullest extent required by the principle of agreement, for that lies at the base of all Communism; but secure perfect agreement, and then the more liberty there is the better. True Communism insures both and in their order; but agreement is primary and its safeguards more important than those of individual liberty.

Many persons apply for admission to Communities in the spirit that would compel their reception as members: but it would be just as reasonable for a man to try to compel a woman to marry him. Compulsory marriage is of the nature of a rape, and compulsory Communism is no better. No Community has a right to compel any one to enter it or remain in it, and, on the other hand, no one has a right to force his way into a Community and so compel others to enter into Communism with him. There must be complete freedom on both sides. Compulsion is contrary to the entire spirit and genius of true Communism.

There must not only be perfect freedom, but perfect honesty. People may take advantage of the joint-stock principle to what extent they

please, only it is required that they be sincere and faithful in what they undertake. If they are, they will gain advantages in the most limited co-operation; still greater if they can go as far as the Shakers do, putting all their property together, and making common homes; and greatest of all if their coöperation can be carried to Communism of life and the affections. But in all cases there must be freedom and honesty. On the day of Pentecost Communism was carried only so far as to include property and labor; but there were immense benefits to all who honestly entered into it. Ananias and Sapphira sought to compel the rest to enter into Communism with them while they dishonestly kept back part of their property though they professed to put it all into the Community fund; and we know the result. Let all who contemplate any kind of practical experience in Socialism learn a lesson from their unfortunate experiment, and be thoroughly honest.

EVOLUTION OF COMMUNITIES.

III.

Our last article hinted at a generalization which is authorized and required by the relation which we have elsewhere shown to exist between Socialism and Spiritualism, as also by our entire philosophy on the necessity of religion as a basis of Communism, viz., that the leader of a Community should be an amphibious* being—living a double life, or a life in the visible and invisible worlds. Assuming the correctness of this generalization, it is natural to seek for illustrations of it in the successful Communities, and to expect to find in their founders persons of strong spiritual bias, on the one hand, and of wise practical judgment in business matters, on the other: in a word, persons of superior breadth of character. Let us see:

The Shakers are the oldest Communists, and in their founder, Ann Lee, we have an excellent illustration of this double life. That she was gifted in the practical virtues, "distinguished for faithfulness, neatness, prudence and economy," will not be questioned. She impressed her character in these respects upon all the Shaker Communities. Her example and precepts are daily quoted by all her followers. "You must be diligent with your hands," she said to her disciples; "for godliness does not lead to idleness. The devil tempts others, but an idle person tempts the devil." To some Massachusetts farmers, who had during the winter gathered around her that they might have the benefit of her spiritual teachings, she said: "It is now spring of the year, and you have all had the privilege of being taught of God; and now you may all go home and be faithful with your hands. Every faithful man will go forth and put up his fences in season, and will plow his ground in season, and put his crops into the ground in season; and such a man may with confidence look for a blessing." "Put your hands to work, and give your hearts to God," is a saying of hers that reveals her twofold character. There have been few persons who combined so much practical common sense with a high development of clairvoyance and spirituality. Many who would allow her the common virtues we have named might deny her the possession of spirituality; but we do not think any one can read her life without being fully convinced that she was in communication with the invisible world and received aid therefrom. There was about her a clearness of vision and a power of sincerity against evil-doing, that were convincing proofs to her followers; and they testified that "the candle of the Lord was in her hand, and she was able to search every heart."

The Rappites are, next to the Shakers, the longest-lived Communists; and here again, we find in their founder the desired combination. He was a Spiritualist before he was a Communist, and had such faith in the new views of truth given him that he dared to separate himself from the established church of Germany, and proclaim his doctrines, knowing that it would lead to bitter persecution and probable banishment. His followers reverenced him as a man of God, and would have followed him to the ends of the earth. But he was not a narrow-minded bigot. He had some culture, and was a great organizer and manager of business. His successors in leadership have also been men of a double life. Mr. Henrici, who now occupies the first position in the Rappite Community, is a man of great capacity, and combines in a marked degree religious earnestness with business ability.

It is also certain that the first leaders of the Zoar and Ebenezer Communities—Joseph Baümeler and Christian Metz—exercised a controlling influence during their lives over both the spiritual and temporal interests of their respective societies; and that they were men of marked ability.

The Oneida and Wallingford Communities attribute their success to the fact that their founder and leader has exercised the same duplicate functions.

Doubtless the explanation of the success which has attended this combination in the leadership of Communities is found in the fact, that it insures the harmony and right relation of the interests, which if at war, or in inverted relation, would break up any Community. Religion and business are natural rivals; and no arrangement which makes them practically separate and independent is compatible with the unity and prosperity of Communism.

But while it is thus shown that the successful founders and leaders of Communities have been men of dominant religious character, it must also be admitted that their religion has not in all cases been sufficient to insure permanence to their institutions. Some Communities having religious leaders, like the Swedish Community of Eric Janson, have disappeared; while others are in different stages of decadence and give no sure promise of perpetuity and enlarged growth. Plainly, it is not enough that a Community leader is religious, for he may at the same time be narrow-minded and fanatical, and so inculcate as immutable truth much that is merely traditional or the result of his own cerebration under spiritual influences. Such a leader may prove an obstacle to the progress of a Community, and indeed the cause of its final dissolution. No Community can be said to have its foundations laid below the frosts unless its leaders are men of science as well as of faith. They must be broad enough to welcome all truth, and to comprehend that religion is not a creed nor set of doctrines, but a superior life, which includes both faith and science.

THE ENLARGEMENT OF HOME.

VIII.

The answer to the questions that have been suggested as to the permanency of revival work and the best state of society for promoting and securing it, is perhaps best to be obtained by considering the conditions necessary for starting such work. Few professing Christians, nowadays, look with doubt or distrust upon revival phenomena, as was the case half a century ago; these "awakenings" are regarded by almost every one as desirable; even so-called liberals such as Universalists and others are getting into the way of having protracted meetings somewhat like the orthodox, and modern Spiritualists have their regular, successive and protracted *seances;* and the work which is done at such meetings is generally thought worthy to be perpetuated in a permanent state of religious or spiritual activity, instead of being merely ephemeral as has been apparently too much the case.

As lovers of God and religion, Communists ask, why is not this work easily continued? Why are the marks of revival effort so soon and so widely obliterated in individual cases? Why does the afflatus pass away if it be spiritual, potent and divine? Is God a being that moves by fits and starts? Is his spirit one that acts only at intervals and as a consequence of long and persistent supplication and importunity? May it not be believed rather that it is continually operating, that it is poured out upon all flesh and is pressing upon men at every point, and waiting for entrance into every heart? The exhortation of Paul was, "Quench not the Spirit." Then it is operative, and if the divine afflatus were not in some way checked and barred out of human hearts by their own state, it would be continually felt in life and spiritual progress.

Without doubt, insincerity, hardness and grossness present insuperable obstacles to the free and effectual action of "power from on high." In the revival experience of the past it has been found necessary to resort, in the first place, to measures for reaching men's hearts, breaking up hardness and unbelief, softening them and bringing them to feel real earnestness in respect to their relations to God and spiritual things. It is noticeable that when a nation is suffering under judgment, when war, famine or pestilence sweeps over a country, or when there is great business depression and consequent suffering as in 1857—8, the people are generally humbled and become thereby susceptible to spiritual influences and an outpouring of the same is quite likely to take place. In all cases, when human strength is shown to be but weakness and human pride is humbled, brokenness of heart is produced, sincerity and love of truth come in, and with them the power of the Divine Spirit to heal, cleanse and save. It has been proved that among the means of producing this state of susceptibility to spiritual influences, criticism holds a high place. Searching and scathing criticism of the churches themselves has been almost uniformly employed by those who have lead in revival labors in past times and has been found very effectual. The words of Peter on the day of Pentecost which so "pricked the hearts" of the multitude as to cause them to cry out, "Men and brethren what shall we do?" were simply fervent words of criticism of their hardness and heartlessness in rejecting and crucifying Christ. Given, such a state of soft-heartedness and humility in a neighborhood that the divine afflatus moves many hearts, causing them to flow together in brotherhood and worship, and we have all there is of value in any Revival, and nothing can promote such a state more certainly than an earnest time of truth-loving and truth-telling; and this is criticism, whatever may be the form of its administration. Only give the truth free course, let men long for it and pray for it at whatever cost to egotism and selfishness, and the heart is prepared for the working of the heavenly afflatus.

Then, as a means of promoting revival work and making it successful, such measures have to be employed as will enable spiritual influences to make a superior and continuous impression. Taking society as it is and its affairs as they are in ordinary times, it is plain to see that business and the worldly spirit about it make a continuous impression, at least, for six days in the week; that it drives its interests day and night, as it were, while religion only engages the attention of men one day in seven, and hardly the whole of that. A few hours at church service on Sundays with perhaps a little time each day at the family altar, and the rest of the time driving their manufacturing, their trade and politics, how could religion be expected to have much control over men, when its means of impressing them are so small and its scope of operation so limited? To meet the rolling tide of the world the plan of protracted religious meetings has been devised as a means of shifting the balance of men's attention from business to religion. These, continuing for days, sometimes for weeks in succession, the effect for the time being has been found to be great; during their continuance whole neighborhoods and sometimes almost a whole nation being moved as was set forth in the last article on this subject.

We have now found two things which appear to be necessary for the starting of Revivals, namely, the production in some way of a soft, truth-loving state of heart, and the bringing of people together in such a state, and keeping them together long enough to make an impression on their characters and lives. But the history of Revivalism shows that however great the temporary success that attended the measures adopted to start Revivals, it was impossible to continue such measures in operation for any considerable length of time. It was found comparatively easy to produce the necessary state of the heart for the working of the Divine Spirit and the making of new converts, but the system of protracted meetings which was very effective for these ends, proved to be impracticable as a permanent institution in the existing form of society. It is plainly not in harmony with the natural course of life which such society requires, is out of joint with the usual demands and necessities of business and with the possession and use of private property and the interests of the isolated family. And so the system failed and its practice was discontinued except as resorted to as an occasional and temporary resource. And it has come to pass that leading men in the churches, assuming that Revivals can only be expected at certain times and under peculiar circumstances, have urged that those interested in them should shape their course accordingly. Says one eminent religious teacher; "all seasons are not alike favorable. * * * There is a deal of difference in the times of the year when people can get out to meeting or can spare the time. In the midst of harvests I have known but one revival in my life, among hundreds and hundreds, because people cannot spare the time from the harvest fields." Speaking with reference to society as it is, the truth of this statement is not to be denied. That truth might be illustrated in manifold ways. It must be admitted that social and other conditions do affect the operation of spiritual power. The best conditions then should be secured.

*This word is generally restricted to beings living in the two elements of air and water, but without good reason. The Greek *amphibios* is compounded of *amphi* (meaning *both*) and *bios* (meaning *life*), from which comes "living a double life." One of Webster's definitions removes it quite beyond its "land and water" signification, viz., "of a mixed nature; partaking of two natures," and the following illustration is added from Blackstone: "Not in free and common socage, but in this *amphibious* subordinate class of villein socage." The word "amphibious," in its higher signification, is just what is needed in these days of professed materialization; let us rescue it from the frogs and turtles!

And if the above quotation states the truth, it furnishes the strongest of reasons for such an enlargement of home and consequent reconstruction of social institutions as will supply the best conditions and make it easy and natural for people to come together and "spare the time" for religious instruction and improvement.

Those conditions are to be found in Communism. By its system of Mutual Criticism the requisite softness and earnestness of heart may be produced and kept up which renders one easily wrought upon by spiritual power, and its unsefishness and unity will promote continuous attention to spiritual interests, while its form of organization will be in harmony with the same purposes. It makes peace between religion and business. It enables people to have daily meetings and to employ such other means as are necessary to keep the former uppermost in mind, and at the same time through the principle of combination and its economies, it enables them to give all needful attention to the latter. It makes the family organization large enough in itself to have a church and a school under the home-roof, so that the business of providing for daily wants and the highest spiritual culture may go hand in hand. In a communistic state of society people will not have to leave home to go to meeting. They will go to school and to church at home. They will be able to "spare the time" for it at any season of the year—even harvest-time need not interfere—for Communism will not only abolish the inconveniences of separation and distance between homes as now constituted, and thus make all that is essential or valuable in a protracted meeting permanently possible, but with them will also abolish all this selfish and competive strife in business that now makes it so hard for people to spare the time at any season of the year for such continuous attention to spiritual interests as is desirable.

Listening to the voice of Christendom, one may hear on every hand the cry, "O Lord! revive thy work." The churches are full of lamentation over the coldness of their members, the carelessness and indifference of the sinful and unbelieving, and the torpor which exists as to the interests of religion. Looking at the great Revivals of the past, we may believe they sincerely desire to know of some way by which the work of such awakenings may be secured in perpetual blossoming and fruit. Would that they could see and be assured that what they are looking and longing for is to be found in the enlarged home of Communism! Let them for once lay aside their selfish, private ownership and combine their interests and their households into one grand church-family that will facilitate their assembling together and making it a labor of life to promote love and mutual spiritual progress. They will then have a Community. They will be in a corporate body in which the "members will have the same care one for another." They will have put an end to the competition between business and religion which now is so ruinous to the latter, and will have found a chance for maintaining any desirable spiritual conditions without intermission or end. They will find that the economies of this enlarged home will so stop this waste of time and labor that is going on in these little isolated families, that they will be able to reverse the present order of things, and instead of having little time for combined religious effort and being obliged to crowd their religious exercises into one corner of the week, and a small one at that, giving up all the rest of the time to hard work, trade and household cares, they will be able to give religion the pre-eminence by adopting such domestic and business arrangements as such unselfish combination makes possible. Then, the full fruition of the desire of Israel's poet-king, expressed in the following words, may be realized:

"One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." J. W. T.

A CENTENNIAL DOCUMENT.

We produce another old paper from the musty treasures of the past, handed down by the forefathers of the Oneida Community. Every thing is "centennial" nowadays, and this paper is noticeable on that account at least, as the first date lacks but a few months of being just a hundred years ago. It is the diary of a man in the Continental army, and affords us quite a glimpse of life in one of the campaigns of the Revolution. One thing about it is unique—the grim absence of sentiment which characterizes it from beginning to end. It covers the time of most critical interest this country ever saw, and the writer was in the focus of events—with Washington's army at the Delaware, at Morristown, at Germantown, at Valley Forge. This diary is in fact a blind record of Washington's movements through the year 1777, his marches and counter-marches in perplexity as to the enemy's designs, his attacks and retreats, successes and disasters, all alike serving to show his wisdom and generalship and secure to him in good time dictatorial power.

Our author's name was Gideon Savage, a warlike name enough, but he was not a soldier and did not carry arms. He was an "artificer," as we find it stated on the first leaf of his diary, enlisting in "Capt. Mills' company of artificers, 10th February, 1777, from Middletown, Conn." He was unlettered but not ignorant. He calls the Jerseys, the *Jar*seys, and deserters, *disart*ers, and confirmed con*farmed*, and Morristown, Morris*townd*—but the fact that he kept this record is some token of the sterling character which he actually possessed; and to go back a little on what we said about sentiment, his recurring mention of the "Sabbath" is a hint perhaps of the religious instinct which we are told was strongly manifest in his later life. In 1785 he moved from Connecticut to Whitestown in this State, where he married Sarah White, a niece of Hugh White, the pioneer settler of the place. The descendants of this couple in the Community were among its earliest members, and have lived for its success. Their great-grandmother, Gideon Savage's mother, lived a round centennial term, but that would be too short for their unabated zeal.

The matter contained in brackets is inserted by the present writer:

DIARY OF GIDEON SAVAGE.

May 31 *and June* 1, 1777.—Then marched for the Jerseys. Then marched for King's-ferry.
June 2. Then from King's-ferry for Head Quarters at Morristown Ramipo.
" 3. Marched from Ramipo to Troy.
" 4. Marched from Troy to Head Quarters in Middlebrook.
" 5. Struck all the tents and marching orders given out.
" 6. Nothing material.
" 7. Nothing turns up extraordinary.
" 8. Sabbath. We made two coffins and then packed up all tools ready for a march.
" 9. We made coffins.
" 10. We made five coffins. This day there was one man shot and three reprieved.
" 11. Two deserters came in.
" 12. Three deserters came in.
" 13. Came in two more deserters. In the afternoon went out in the woods and at night we packed up our tools.
" 14. We lay all night upon the ground.
" 15. Sabbath. There was firing all day by spells, with cannon thundering the heavens, and small arms.

[History records considerable skirmishing between the two armies during this month of June, Howe trying to bring on a general engagement, and Washington too cautious with his raw troops and disadvantages of position to be entrapped. Foiled, at length, in all his maneuvers, Howe evacuated the Jerseys about the first of July, crossing over to Staten Island.]

" 16. Some firing in the morning.
" 17. We were alarmed and moved on about a hundred yards, and pitched our tents again.
" 18. No news remarkable at all. This day we made one coffin.
" 19. There were two deserters came to us—and the same day there was taken one Captain and one Lieutenant. The same day the enemy left Somerset.
" 20. Nothing remarkable turns up this day, but there were about 1,500 troops came in.
" 21. Nothing material this day.
" 22. Sabbath. Our people drove the enemy out of Brunswick and took a vast deal of plunder. Firing all night.
" 23. Came in ten deserters. Nothing to do.
" 24. Nothing to do.
" 25. Nothing to do.
" 26. Firing of cannon and small arms early in the morning, and there were some killed on both sides, but the certain number not known—not at present. The same day we packed up all our tools ready for the march. Did nothing all day.
" 27. One Seargent and six privates taken and some deserters came in.
" 28. There were eighty prisoners and some deserters came in.
" 29. Sabbath. One deserter came in.
" 30. One deserter came—two coffins made.
July 1. Then the British left the Jerseys and went to New-York.
" 2. Some of the army went to Morristown.
" 3. We left Middlebrook and went to Morristown.
" 4. Nothing turned up this day.
" 5. No news this day.
" 6. Sabbath. There were twenty boats came in from Philadelphia on wagon wheels.
" 7. No news of importance.
" 8. Nothing of importance turns up.
" 9. No movements to-day.
" 10. Moved from Morristown on march to Peekskill.
" 11. Encamped in Princetown.
" 12. No news to-day.
" 13. Sabbath. Nothing turns up to-day.
" 14. We marched from Princetown on our march to King's Ferry and encamped in Ramipo, the whole army, Regulars and all.
" 15 & 16. We laid still.
" 17. No news of any kind.
" 18. The army marched about two miles but the main body remains.
" 19. No movements to-day.
" 20. We moved from Ramipo on our march to Peekskill and encamped on the ——— [not legible] in New York Government, the west side of North River.

[Washington knowing that a fleet of British transports was fitting out in New-York harbor with a secret destination, thought likely Howe was intending to go up the Hudson to coöperate with Burgoyne, and so made a slow march toward Peekskill, on that river, but the fleet going out to sea he immediately retraced his steps toward the Delaware, fearing that Philadelphia would need defense.]

" 21. Moved back again about 10 miles to headquarters and encamped there that night and remained there the next day. No movements of the army till the 23d, and then marched back to our old encampment in Ramipole.
" 25. We moved from Ramipole back on towards Morristown.
" 26. We continued our march to the Delaware and encamped in ——— I have forgotten the name of the place. We marched 24 miles that day.
" 27. Still continued our march and 28th came up the ——— [not legible] to the Delaware and encamped. 29th July, I set out for home and got home the 24th day of August. September 15th set out for headquarters and arrived there the 23d of September and joined the company.

[During his furlough the Battle of the Brandywine was fought.]

Sept. 24. Nothing turned up.
" 25. No news of importance.
" 26. We moved toward Philadelphia 7 miles.

[Washington tried in vain to save Philadelphia. He made his last effort Sept. 16th, risking an engagement which might have proved more ruinous than it did, had it not been interrupted by a violent storm. As it was he lost 300 men before he retreated. The British entered the city the 26th, the main part of their army encamping at Germantown, six miles distant then, but now included in the city limits. Congress had adjourned to Lancaster, the public stores had been removed, and a levy on the inhabitants for stores and clothing for Washington's army had previously been executed.]

" 27. There was some cannonading of the enemy in Philadelphia from the Regulars.
" 28. Went out to —— waggons and rejoiced by reason of the enemy being defeated to the Northard.

[Gates was triumphing over Burgoyne at this date. The battle of Stillwater was fought on September 19th. Burgoyne capitulated on the 17th of October.]

" 29. We moved—no news to-day.
" 30. We lay still.
Oct. 1. We lie still yet.
" 2. We moved about 2 miles.
" 3. Orders for marching.
" 4. Was the battle at Germantown.

[The reticence of our diarist is shown in this mention, as it appears from other family papers, that he made the "stretcher" on which Gen. Nash was borne off the field, and that he was one of eight detailed to carry him to a place of safety—a service which the party fulfilled—not resting till they had put eight miles between the dying man and the enemy.]

" 5. Encamped.
" 6. We remained in our encampment.
" 7. No movement.
" 8. We marched about ten miles.
" 9. Rained all day.
" 10. Marched about one mile and a quarter and there built a gallows, and the next day there was a man hung at about half after one o'clock.
" 11. Very heavy cannonading.
" 12. The cannonading continued.
" 13. No movement of the army.
" 14. No movement.
" 15. There was a rejoicing by reason of the news being confirmed about the Northard army being destroyed.

(*To be Continued.*)

Intellect and Longevity.—Brain-work does not always appear to have a special tendency to shorten life. M. Chev-

reul, the oldest member of the French Academy of Science, was entertained recently at the Palais Royal by eighty savans in celebration of the fiftieth anniversary of his membership. He is ninety years old, and in perfect physical and mental vigor. The most notable instances of academical longevity have been Fontanelle one of the perpetual secretaries, who died in 1742, aged close to one hundred years; M. Biot, who lived ninety-two years, and preserved to the end of his days his mental powers; M. Mathieu, who died March 5, 1875, was also a nonogenarian, and the "Annaire du Bureau des Longitudes" for 1875 was edited by him. He succeeded, in 1817, Messier, an astronomer who was an academician more than forty years, so that the same seat had only two occupants in a whole century.—*Philadelphia Telegraph.*

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 28, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

THE first number of the AMERICAN SOCIALIST was issued March 30th, of the present year. The regular volume of fifty-two numbers would therefore be completed in March, 1877. But there are many advantages in beginning a volume with every new year, and we have decided to do this by making the present volume a short one of forty numbers, and beginning the second volume with the issue of January 4th, 1877. This will not in any way disturb the subscriptions we have already received, as the full number of papers due will be sent to those who have paid. We make this explanation to prevent any anxiety which the short volume might otherwise cause in the minds of our subscribers.

1877.

WE are able to announce that our new volume for 1877 will contain a series of articles on Fourierism, by MR. ALBERT BRISBANE, who has been the acknowledged apostle and representative of Fourier since the great Socialistic excitement of 1842—1846. We have already told the story of his connection with HORACE GREELEY and the other Socialists of that time. These articles of MR. BRISBANE'S will be reviewed in our columns by DR. THEO. R. NOYES; and our readers will thus have the advantage of two independent views of Fourierism.

The Icarians are preparing to send us for publication, early in the year, some account of their organization and affairs; and ELDER F. W. EVANS intimates in a late letter that he may write an occasional communication.

WHEN we come to be more careful about the soul than about any of its surroundings, then shall we test every institution by its effect on the spirit of those concerned in it. Let us try the institution of private property by this test. We may concede to begin with that our present mode of holding lands and goods, guarded as it is by laws for the getting, keeping and transfer of property, is unspeakably superior to a state of mutual robbery. But what have we to say about the effects on our tempers when we undertake to get property and hold it as we must against the world? We have fear of theft, jealousy of competitors, resentment against trespassers, care all the time, and weakness because we are holding our things in a lonely way. The spirit of evil has a life-interest in every bit of private property. You may be sure that you began to run down and grow hard-hearted the moment you had property in any thing which you could hold against your brother and playfellow. But this is not an investigation: it is a call to self-examination as to the effects of private property on the character of the holder.

THE Centennial Exhibition at Philadelphia has been considered a great success, but some of its secondary results are not entirely satisfactory. Country merchants are beginning to complain that in many instances they can not collect store bills from persons who visited the Exhibition. In some cases farmers who mortgaged their land to get money for this purpose, are obliged to wait for next year's crop to obtain money to pay their indebtedness; and others have so exhausted their available means that they are obliged to run in debt for necessaries. Many persons who could ill afford the expense of such a journey were so tempted by the glitter and display which attended the thing, that they were unable to resist its suction, and are now suffering the consequences of their improvidence. A part of the surplus receipts from the Exhibition might be put to good use in relieving the wants of those who might be not inaccurately termed its victims.

OUR statement in No. 37 of the AMERICAN SOCIALIST that the Icarian Community now has a periodical of its own was not quite correct. M. EMILE PERON, the Secretary of Icaria, writes us that, although they have accepted "into Icaria's family" Jules Leroux, editor of *L'Etoile du Kansas*, yet they have no responsibility whatever for what appears in his paper. "Erelong," writes M. PERON," our Community will have an organ of its own, and its title, we hope, will leave no room for mistakes."

ONE result of the prolonged struggle for Western freight between the railroads has been, to reduce the rates between the West and the seaboard to such an extent as almost to deprive the canals of any part of the through freight. The question has even been debated whether it is not best, on the whole, to throw up the Erie canal, the tolls on which for 1876, were hardly sufficient to pay for necessary repairs. The steamers on the Lakes forming a part of the connection between the East and the West, have also suffered from the same cause, during the past season, as no one would send freight by water at nearly the same rate as by rail. The Erie canal, in its early history, formed the great artery between the West and the seaboard, and was a direct tributary to New-York city. All the export produce of the West was shipped at New-York, except that which was carried down the Mississippi to New Orleans, and the small percentage which followed the St. Lawrence to its mouth. The result was, the building up of New-York into a large metropolis; but the practical inconvenience of a system of export which could only operate in warm weather led to the early construction of a line of railroad from the West to the seaboard. From the time that was accomplished, the canals only held their own by the superior cheapness of their transportation; and this advantage has during the past summer been taken away from them by the great railroad conflict. If the new freight tariff between the East and West shall remain during the coming year as now established, we may expect a renewal of prosperity on the canals and Lakes; as the freight rates by water can be made so much lower than those now fixed by rail as to make it an object for Western shippers to move all freight on which time is not a primary consideration, by water. It is, however, still an open question whether the railroads, having once found that they can get a large proportion of freight away from the water routes, will not, on the opening of navigation in the spring, so adjust their tariffs as to retain the bulk of the traffic in their own hands, instead of allowing it to fall away from them by adhering to the present schedule.

THERE is a difference of opinion between Rev. Dr. See, of Newark, N. J., and the Presbytery of that city: that body having taken him to task for allowing a woman to occupy his pulpit, contrary to the advice of the Apostle Paul, that women should not be encouraged in public speaking. The Dr., however, is not inclined to submit quietly to this censure, but insists that Paul's rule was local and temporary, adapted to the immediate situation, and not of perpetual force; and intimates in a somewhat positive way, that he shall continue to allow the other sex the liberty of addressing his church, whatever may be the opinion of the Presbytery in the matter. Logically, Dr. See has the best of the argument, for, if a woman has the afflatus to say the right thing in the right place, there is no good reason why she should not say it as well as a man. A regulation which would check the somewhat superabundant tendency to talk which prevails would be a benefit to society; but we do not know that this vice is any more prevalent among women than among men, and such a rule, to be beneficially operative, should apply with equal force to both sexes.

A LATE decision in a Belgian Court of Justice is noteworthy as introducing a new element into criminal jurisprudence. A man was convicted of murdering both his first and second wife, but the Jury recommended him to mercy because he had one wooden leg. His sentence was accordingly commuted to imprisonment for life. On this principle the loss of an arm or an additional leg would have entitled him to a verdict of justifiable homicide.

THE ORIGIN OF PROPERTY.

JOCK, the old head-monkey, had always been pestered by the other monkeys stealing his cocoa-nuts when he was trying to eat dinner. One day, at last, when fretted more than usual, he fell into a great agony. It was a tremendous pain with neither head nor center to it. His whole spirit ached; and it ached as much in his hands and feet as it did in his head and breast. He sat all in a heap, looking very black and grumpy—you would have said he was going to have a chill. He remained in that singular state for several days. By and by a little particle of something appeared to roll over in his brain and detach itself. With that movement there came a flash of light—not exactly a pure white light, but a kind of dim luridity as from nether fires, or from night fires in a pit. In short, he had a thought, and it was the first one that was ever evolved from any brain whatever. He thought, and straightway he said, "My cocoa-nuts are *my* cocoa-nuts." He had felt this long before and had always acted upon it, but he had never thought it. It had been lying among his sensibilities, but now it had risen out of the domain of feeling and had become intelligence. Thereupon the rest of the monkeys took it up and repeated it each one to himself in a sort of tentative, tasting way, "My cocoa-nuts are *my* cocoa-nuts." That afternoon they all dined in great harmony as we always do whenever we come into any new light. No one had the least desire to steal the nuts of any other one. We should, perhaps, except a few ill-conditioned, ill-developed monkeys who had been too stiff or stupid to get any thing for themselves. With these exceptions, they were all happy in this wonderful idea, just as we always are in any new idea. The act of getting is blessed. It is only by watching the effects of an idea that we come to know its real value for good or evil. After dinner they all went out on the lawn and leaped and jumped and scampered up the trees; the long-tailed monkeys going up to the topmost branches attached their tails to the boughs, then letting themselves down, dropped to the next branch, attached themselves again, to swing down and drop again and again till they came to the ground as quick as a flash. In the evening they went to the theater, where they had the great idea put into a play.—This is what they saw:

A diligent young monkey was seen gathering nuts from a tree and putting them in a heap for himself. By and by a meaching sort of fellow came along, and watching his opportunity, carried off part of the nuts and ate them. This thing being observed got to be a matter for angry talk, and the thief was followed by two stern-faced monkeys who tied his hands behind him with thongs from the bongo tree and led him before a grave, heavy old fellow who had a larger head than the rest and sat apart from the crowd on a big stone. Then there was some babblement in which the officers, the prisoner, the judge and some other monkeys took part. This talk did not seem well understood by those looking on, it being in a different kind of language from what was generally used. This over the judge said gravely and distinctly to the prisoner, "You have been found to be a monkey not wanted in these parts. Your course is subversive of all good society. I, therefore, according to the laws and the statutes provided in such cases, sentence you to pay a fine of five dollars and be imprisoned in the common jail until the fine is paid."

In that way the great idea of private property was set forth and established. At the end of the play the monkeys all went home, each one gravely thinking, "Property is property, and my property is *my* property." Since then they have all gone about their businesses, each with a cockle in his heart and a look like that of an old and dissipated man. And to this day they have never learned any thing better about the holding of property.

REV. DR. JOSEPH COOK, in a late lecture at Boston, stated that "existence after death is a postulate of the psychological analysis of the Soul." This will comfort a great many simple folks who are anxious to know what will become of them when they die.

ERRATA.—In our issue of Dec. 21, there occurred on the first column 2d, 27th line from the bottom, "insures," for page *inures.*

On page 311, there occurred, 1st column, 2d paragraph, 11th line, "no blest" for *noblest.*

On page 309, 3d column, 1st line, there occurred a repetition of the second line. Instead, please read "*do ye even so to them,' promised that where but two.*"

NEW BOOKS.

THE ULTIMATE GENERALIZATION. New-York, Charles P. Somerby. Price, 75 cts.

AMONG the signs of the universal acceptance of the evolution philosophy which seems to be impending, is the haste with which schemers and philosophical writers of all degrees of merit are trying to incorporate it with their systems. Some who have fought it are beginning to give it a place, which they make as small as possible, while others, who have been too busy with their own thoughts to notice the steady advance of the new-comer, wake suddenly to the necessity of showing us that they know all that and more too. They pat the newest child of philosophical thought on the back with a "good boy" air, at the same time reminding him that they are still much ahead of him. The author of this little book is one of the latter class. He thinks Herbert Spencer has gone a good way toward making an all-inclusive generalization, but attempts to show that a much wider one can be made. But beneath all his apparent familiarity with the evolution philosophy, there peeps out the habit of thought of a word-trimmer, a speculative philologist, a metaphysician. To say nothing of an air of boundless conceit—the author is evidently accustomed to regard himself as the great solver. He has set himself the task of finding something more profound than the evolution philosophy, and never for one moment doubts his ability to do it.

But his philosophy is not a proper continuation of Herbert Spencer's. When he leaves the line which Spencer has set as the largest generalization which we can make from experience of all nature, viz., rhythm—change—Evolution and Dissolution—he leaves all the canons of the evolution philosophy behind and takes to paths which are evidently more congenial to him—tracing out the nature of ideas. He splits hairs over ideas, neglecting the rule that the possibilities of existence exceed the possibilities of thought. He takes up a theory of dualism and fits the facts to it. The ultimate generalization is that every thing has an opposite—that every thing is correlated to some thing else. This does not seem to be a startling discovery, for if we take away the awkward dualism which tries to make every branch of development give rise to a pair only of branches, and these again only two each, in which process the extra branches which appear to exist in every direction are hacked and mangled in a way peculiar to the metaphysical classifier—if we take this out of the theory and also drop the unwarranted conclusion that Nothing is the correlate of Something, and that we can draw the line between the Continent and the Contents—if these are eliminated from the argument we have absolutely nothing which has not been better handled in the discussion of the relativity of knowledge by writers on evolution. Any one of moderate acumen could see in reading these, that there is a wider generalization than that of rhythm, if we leave phenomena and consider Being. There is the related and the Unrelated; the conditioned and the Unconditioned. Evidently to say that every thing we can know is related and conditioned is to make a wider generalization than to say that every thing exhibits rhythm; for we can conceive that some region of the conditioned might be found which should not exhibit the phenomena of rhythm, but we can not conceive that any thing could exhibit rhythm and be unrelated and unconditioned. But it is nevertheless true that the fact of rhythm is the most general fact we know in the phenomena of the related and conditioned, which is as far as we have a right to go with our generalizations. Any attempt like this author's to extend a generalization over the Unconditioned is to say that the Unrelated is after all related—a feat only possible to those who deal in words until they mistake their definitions for facts.

The study of scientific facts tends to sober the theorist. We have no doubt that the evolutionists have much to learn yet about the facts of the universe. The whole realm of spirit is within the knowable and will be explored some time to the humiliation of arrogant specialists who presume to set bounds to the possibilities of nature; but it is also true that the scientific method is the healthy one if pursued in humility; and in this respect the evolution philosophy occupies an impregnable position. The unhealthy growth of metaphysical word-splitting, which is exemplified in the book we have in hand, can only end in conceit and barrenness, and is sure to be abandoned in the increase of good sense among thinkers, notwithstanding the prodigious pretensions of its professors.

THE JANUARY MAGAZINES.

Harper's opens with an illustrated paper on "Contemporary Art in England" in which are given portraits of such prominent artists as J. C. Hook, Holman Hunt, Thomas Faed, Elizabeth Thompson, Vicat Cole, J. E. Millais, F. Leighton, and H. S. Marks, with engravings of some characteristic work of each. With the rise of art enthusiasm in this country such papers as this are very useful. "The Good old Times at Plymouth" follows on, with plenty of reminiscences of Miles Standish and other old worthies. Then a cruise among the Magdalen Islands, a sketch of Félicien David, a humorous "Story of the North Pole," and the usual supply of tales. "The Old Deacon's Lament" is a bit of quaint rhyme beginning:

Yes, I've been deacon of our church
Nigh on to fifty year,
Walked in the way of dooty, too,
And kep' my conscience clear.
I've watched the children growin' up
Seen brown locks turnin' gray,
But never saw sech doin's yet
As those I've seen to-day.

Scribner's is a good number. It has "Norway and the Norsemen," finely illustrated. Following this are a number of light and sketchy articles, when we come upon "The English Workingmen's Home, and How He Paid for It," by Charles Barnard, which will be the most interesting part of the number to Socialists. But it will have to be read in the Magazine. We have not room to give even a digest of it. "A Winter on the Nile" by Gen. Geo. B. MClellan, is a noticeable paper, well illustrated, and the first of a series. Dr. Holland's new story "Nicholas Minturn" is continued, and James Morris Whiton undertakes to tell "What our Churches Cost us."

St. Nicholas is what it claims to be, the most entertaining of publications for girls and boys. It is not altogether intended to amuse; it also instructs, and in a most pleasing way. In this January number, for example, we have a "Letter to a Young Naturalist," by William Howitt, and a paper on "The Stars for January," by Richard A. Proctor, both of which will carry to the minds of quite young readers correct ideas of the scientific matters of which they treat. J. T. TROWBRIDGE contributes a serial, "His Own Master."

Appleton's Journal opens with an illustrated description of "The Waterfalls of the Northwest," and has a fine lot of stories and light reading besides.

After a somewhat careful measurement I have concluded that the small things are the greatest. I have fed on sublimity ever since I made that discovery.—*Foot Notes.*

SUMMARY OF NEWS.

HOME.

A very large and brilliant meteor was seen to pass over Lawrence, Kansas, between eight and nine o'clock on the evening of the 21st inst., and about an hour after passed over the city of Erie, Pa., a distance of nearly 1000 miles. The meteor exploded near Concord Station, some of the white fragments falling to the ground and others continuing their course. The report of the explosion was distinctly heard at Erie, about thirty miles distant.

The case of Mrs. Jonathan T. Norton, wife of a member of the Board of Assessors of Brooklyn, is calling considerable attention to the management of the State Lunatic Asylums. Mrs. Norton has lately been confined in the Bloomingdale Insane Asylum and, with her husband, has proved great cruelty on the part of the hospital attendants, and gross neglect of the patients by the physicians in charge. One of the results of this case has been the forming of an association with the object in view of establishing a private retreat for the insane in Brooklyn, so that humane treatment can be insured for patients.

Gen. Miles, commanding the troops in pursuit of Sitting Bull's Indian forces, reports that after his last council with Sitting Bull, he had a sharp battle with the Indians, defeating them, and scattering them in the direction of Fort Peck, at which place many took refuge and are now in charge of Gen. Hazen. Gen. Miles is of the opinion that this defeat will put an end to the war with the Sioux for some years to come. If the Indians are fairly dealt with (it has been proved by the committee sent to examine the causes of the last outbreak that they had been fraudulently used, and the former treaties made with them had been grossly disregarded), future outbreak, and wars with them, which are very expensive to the country, will be avoided.

The Indian Commission appointed at the last session of Congress to investigate and make a treaty with the Sioux nation have completed their labors and sent in their report to the Interior Department. By this treaty with the Sioux a tract of country including the Black Hills, and a right of way for three roads through their permanent reservation to this land has been ceded to the Government; in compensation for which the Sioux are guaranteed subsistence until they become self-supporting and schools and instruction in agriculture and mechanical arts as provided by the former treaty of 1868. The building of houses on allotments is provided for, and the Indians agree to select such and cultivate them to the best of their ability, after they are removed to their permanent homes.

Among the numerous auction sales of collections of works of art that have taken place in New-York within the past few months, the latest, that of the private collection of Mr. John Taylor Johnston is the largest ever held this side of the Atlantic. Mr. Johnston's collection has been carefully selected and contains paintings by the most celebrated artists. The prices obtained for the entire collection were very good, Turner's celebrated "Slave Ship" bringing $10,000 and Church's "Niagara" $12,500, also Meissonier's "Soldiers playing at cards" was purchased by Mr. James Gordon Bennett for $11,500. Mr. Johnston was compelled to sell his valuable collection in consequence of financial enbarrassment, caused by the great fall in value of the stocks of the New Jersey Central Railroad which occurred at the time of the break in the coal combination. Although some of the paintings brought less than their original cost, yet the total proceeds of the sale of three hundred and twenty-seven pictures reached the handsome sum of $321,912 which was more than he paid for the collection. Besides the pictures, there were sold, Vela's statue of "Napoleon," and Palmer's bust "Disappointment," making the total sale of the collection $330,672. The result of this sale goes to prove that money invested in carefully selected collections of works of art is profitably invested, the amount received being a fair advance on cost, with interest on the same.

A new route to the West from New England is projected, by way of the Hoosic Tunnel. By building 125 miles of road, from Troy to Schenectady, thence along the south bank of the Mohawk, to the N. Y. & Oswego Midland R. R. at a point near Oneida, thence by the Midland to Oswego, the through connection will be obtained. The road from Boston to Troy is already built, and at Oswego connection is made with steamers on Lake Ontario, and with the western extension of the Rome, Watertown & Ogdensburg R. R. running from Oswego to Suspension Bridge, and there connecting with the Great Western of Canada, and the Canada Southern, both of which have connections with all parts of the West. This route, if completed, would give New England three all-rail outlets to the West, and will help enable Boston to maintain her place as a shipping port for Western produce.

As one of the results of the investigations in view of making theatres safe from such disastrous fires as the late one at Brooklyn, Dion Boucicault has arrived at a satisfactory solution as regards the protection of stage scenery and all other stage fixtures from igniting in any way. In conversation with a reporter of the *New-York Herald*, Mr. Boucicault said his present system was the same that he tried to introduce into the London theaters sixteen years ago, but failed, as the interest in the protection of theaters soon died out after the small fire that caused his advocacy of the use of this system. Mr. Boucicault's method is simply to saturate the article to be rendered fire-proof, first with a solution of tungstate of soda for half an hour, and when dry, to prime it with a solution of silicate of soda, which makes it entirely safe. Even the wood-work is made very nearly fire-proof by this process.. The entire cost of rendering the scenery and fixtures of a theater safe from fire by this method is estimated by Mr. Boucicault at only $100. A trial has been made at Wallack's Theater of the efficacy of this process, under the inspection of the Fire Department of New-York. A gas flame from the nozzle of a large hose was directed against scenery prepared in the manner described, but it was impossible to ignite it, and finally a hole was burned through the scenery, producing only a black powder without flame or spark. Mr. Boucicault proposes that the Fire Dept. compel every theater to protect its stage fixtures and furniture by this method, and that a commission visit the theaters at stated intervals and examine their condition, issuing certificates to be put in view of the public, thus accomplishing a great deal more for the safety of the public by furnishing a preventive of fire, than by making larger halls and stairways for them to escape by after the fire is started, though this last point should not be neglected.

FOREIGN.

An international exhibition is to be held at Cape Town in South Africa, next year; the exhibition will commence in March. Australia is also to have a World's Fair next year.

Queen Victoria is to be formally proclaimed Empress of India at Delhi, in that country, on the 1st of January, 1877. Great preparations are making for a magnificent ceremony, and many of the native princes and chiefs are gathering at Delhi.

The unsettled state of affairs still continues in Mexico. Gen. Iglesias claiming to be the legal President of the Republic until a new election can take place, has refused all compromise with Gen. Diaz, who holds the City of Mexico. The forces of Gen. Diaz are moving toward Guanajuato where Iglesias holds his Government, and a battle is expected soon, both parties being equally confident of success. Lerdo de Tejada, the defeated President, was not captured as reported, and little attention has been paid to his whereabouts since his flight.

While the British steamship *Nestor* was passing through the Malacca Straits, the Captain and Surgeon discovered an enormous sea animal about two hundred yards from the vessel, and keeping along with it for some distance. The animal is described in an affidavit made by them at Shanghai, China, as having a body resembling that of a frog with a tail about one hundred and fifty feet long, making its whole length about two hundred feet. The head of this animal was of a pale yellow, while its body and tail were encircled alternately by yellow and black stripes. The back and tail being the only portion exposed to view, it is impossible to describe the under part of the animal as to whether it had fins, legs, etc., or to say any thing of the size of its mouth or under jaw.

The final conference of the European Powers, over the Eastern difficulty has commenced, and a short time will probably show whether war is to be the final result. Midhat Pasha recently informed the Marquis of Salisbury that the Turks will not accept any terms allowing exclusive administration to Herzegovina, Bosnia, or Bulgaria, but that they intend to give great reforms to their subjects. The removal of Mehemmel Ruchi Pasha from the office of Grand Vizier of the Empire and the appointment of Midhat Pasha is said to be an indication that the Turkish Government desires a peaceful settlement of all existing disputes. The Greeks are making provisions to take advantage of a possible war, and have authorized a loan of 10,000,000 drachmas for extraordinary military preparations. Russia and Turkey also continue to provide for any contingency that may arise.

The new constitution of the Turkish Empire was proclaimed at Constantinople on the 23d inst. It declares Islamism as the religion of the State, though it guarantees freedom of public worship to all other creeds. It allows freedom of education, liberty of the press, and makes primary education compulsory. It provides for the forming of a Chamber of Deputies and a Senate, making their decisions subject to the sanction of the Sultan. Right of defense is recognized and all legal proceedings must be made in public. It asserts the indivisibility of the Empire and recognizes the Sultan as the Caliph of the Mussulmans and Sovereign of the Ottomans, besides providing for various Judges, Councils, Courts, etc., and prohibiting confiscation, torture, statute labor and inquisition.

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1877. NEW YORK. 1877.

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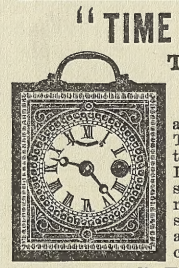

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